123 chosen to remain in office he then goes back to where he
609 came from. This evidently was quite something to them. I always added that this was neither better nor worse, but just a different way of doing things. I think I put the point across. I said that in the United States we had large houses and big buildings because the weather was so cold. But basically the principles were the same. I said that they used bamboo for struts and supports while we used steel. They used clay to work where we use cement. Then I brought up the point that they knew considerable about the United States as a result of having seen many moving pictures. On the other hand, we know nothing about Makassar.

●272 At this point, without any pressing business, the Kepala kampong called for some coconut water. We had quite a time about the word coconut milk in English. Someone was told to strip a few coconuts and the coconut water was quite good, although I could see that it would spoil rapidly. It was served in glasses, though Rahim asked first if I preferred it from the [833] nut directly. In Bontorio it is said that this coconut water causes impotence, but the men drank it.

563 The assistant showed me some silver filigree work. It
326 struck me as mediocre, but I said that it was fine. Later van
439 der Wetering, Secretary of the Centrum Cultureel Stichting [Cultural Foundation Center] in Makassar, said that it was poor and made for the tourist trade. They use a kind of tamarind acid to clean such silver work. It is actually quite banal. One fellow said that the Chinese brought the silver
435 from Hongkong and gave it to the smiths. Later they bought the finished article back and sold it. The fellow who was the constructor of the building said that there was much trouble nowadays. He needed a truck but could get one only by paying f.80 per day. But he could make only f.75 per day. When I commented: apa boleh buat [what can be done about it?] they laughed.

829 We talked about mobility and change from generation to generation. I said that in the United States a son seldom followed the trade of his father. Although this was not too clear they seemed to be surprised. They implied that if the father was a smith, his son would be one also.

609 After a hearty farewell, we went back to the Karaeng. He
156 was there, and there were still many people around. We went in and noted that the atmosphere was entirely different. He is a kind of United States business man in type. He is close mouthed and position-proud. Perhaps he was just embarrassed. However, I missed the give and take that was so

342 Balombaru, August 31, 1949: At eight in the morning I
177 went with Rahim to the village of Balombaru and to the house of Saleh, my assistant. On the outside was a sign saying "Toekang Mas" [goldsmith]. The workshop is located in a space underneath the house. The house is set along the road on its long axis. The upper part is made largely of wood, topped with a corrugated roof. It is green. Rahim said that this is largely of alien style, brought by Makassarese sailors from Singapore. There are three windows at the side, but this is functionally the front, and Rahim said that this was according to custom, that is, there must be three windows.
342 The center part of the house is the main part and in front of
775 this the males must not sleep else the evil spirits of dead,
178 unmarried, adult women will harm them (these are not
764 pontianak). The left window (looking out) is the lesser of the
513 two. Through it, in the old days, a corpse was always removed. This custom is no longer observed, but the old folk think that it should be. The inside of the house is rather spacious and there are plenty of people around. From the plan, however, I see that there are not so many people in each house.

272 We were served thick, black, good coffee, and later cocoa
124 water. I got the biggest cup with a cover. My assistant has done very well, especially with a complete ground plan and census of the village by houses.

632 I started with this census and map. Balombaru is a kam-
624 pong complex (kampong complet) including four kampongs
625 proper. Evidently, in earlier times, these were separate.
102 The Dutch unified them under one kepala kampong. (How well things go here with Rahim's help!) In each of the kampongs there is a seriang, that is, a helper of the kepala kampong. Under each of these there is a "division" of kampong police, two to five individuals in each kampong. Balombaru is one of the five kampong complexes in the parasangan Karawisi (which is like the wanua of the Buginese). Thus there are five kepala kampongs under the karaeng. These in order of size are: Djongaya with five kampongs, Karawisi (proper) with four (?) kampongs, Balombaru with four kampongs, Rapotjini with six kampongs, and Gusungdjonga with four kampongs. Thus there are about twenty-three kampongs in all, under five kepala kampongs. The kepala kampongs, they said, were ranked according to the size of their respective kampongs. (See plan on page 47, field notes)[Page 266 here]

368 There are three mosques in parasangan Karawisi. There is a big one in Djongaya, and two others respectively in